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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

CONTENTS—MARGSHIRSH. 1968.

PAGE.

I. The Fountainhead of Religion. By Pandit Ganga Prashad. M. A. 327

II. The Lord's Song or the Metrical Translation of The Bhagavad Gita. By Prof. Tulsi Ram M. A. 338

III. Ideal Suggestion. By Mr. Keshav Lal Oza M. A. ... 349

IV. Radium and Radio-Activity. By "Vigayanand." 355

V. The Modern and Ancient Educational Systems of India. By Mr. Myron H. Phelps B, A, LL, B. ... 367

VI. Notes. 374

1. The Schools and Colleges of India.
2. The Late Sister Nivedatta.
3. Miss Marie Corelli's Latest Work.
4. The War Between Italy and Turkey.
5. Compulsory Education in Ancient India.
6. An Act of Wanton Rowdyism.
7. The Duties of Brahmanas and the Puranas.

VII. The Gurukula Samachar. 383

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HISTORY OF ANCIENT INDIA

PART I.

(IN ARYA BHASHA)

BY PROFESSOR RAM DEVA

The first edition was all sold in 3 months. The second Edition is now out and is selling fast. The book is extremely popular. It is the first publication of its kind. It deals with the literature, polity, social institution, intellectual achievements and military glories of Ancient Aryas, presents a connected story of the origin, development perfection and incipient decay of Ancient Aryan civilization, discusses the mental, moral and political causes of India's rise and decline as a world-power, refutes the theory that the ancient Aryas were beef-eaters and attempts to describe the different democratic forms of Government that prevailed in Ancient India. Price Rs 1 annas 4 only. To be had from the manager, Gurukula Book Depot Kangri, P. O. Shampur, District Bijnor.

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THE

Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

VOL. V. } MARGSHIRSH. 1968. { No. 6.

'The Fountainhead of Religion.'

A VINDICATION

In my last two articles I replied to Mr. "Lover of Truth's" articles on the Vedic theory of creation and eternity of matter. In the present article I shall try to answer his first article (which appeared in the *Muslim Review* of February 1910), in which he offers a general criticism on the subject matter of my book.*

Mr. "Lover of Truth" begins with an expression of surprise that one who believes in the divine origin of Religion should hold that some religions are based upon others. He would expect such an argument from "an atheistic philosopher like Darwin or Herbert

*The *Fountainhead of Religion* (second edition published by the Arya Pratinidhi Sabha United Provinces.) To be had of B. Braj Nath B. A. L. L. B.,. (Secretary Tract Department), Moradabad Price Rupee 1.

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Spencer." I entirely fail to see the point of his argument. My position is briefly this : (Religion is of divine origin and was revealed by God to man in the earliest times. It is embodied in the Vedas the oldest books in the library of man. The various religions now prevailing are only different forms of that primitive Religion and what truths they contain are derived from and are ultimately traceable to the Vedas, having been handed down from age to age, and from generation to generation. The stream of religion has flowed into the world from the Vedas as it fountain-head through the channels of the Zend Avesta, the Bible, and the Kuran.) Whether I have or have not succeeded in establishing my position is another matter. But surely there is no self contradiction or inconsistency in it ; nor has Mr. " Lover of Truth", shown any.

The learned critic then says : " If the narrow view of our author and those of his sect, is to be accepted, it would naturally lead to two inevitable conclusions : (1) that God after revealing His will to the Rishis and Munis in the Vedic age, sat idle and renounced all further connection with the moral government of the world ; (2) that human nature is essentially perverse, that the highest intellects and the noblest characters which history knows of are not free from dissimulation and falsehood.

As regards the point (1), it is perhaps intended to be suggested that God should publish a new and revised edition of his will in every age or century. If I mistake not our Muslim brethren believe that Muhammed was the last of the prophets. If so may it not be argued that after the advent of the prophet of Arabia, God " sat idle and renounced all future connection with the moral government of the world?" If finality can be claimed for the Kuran why can it

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not be claimed for the Vedas? The truth is that God's will is as unchanging as He Himself is. His *spiritual* laws meant for the moral guidance of humanity are as immutable and perfect as His *physical* laws meant for the governance of the physical world. They do not require to be amended from time to time like human laws. They were as necessary, for the guidance of the earliest men, as for subsequent generations. It is therefore only reasonable and just that God revealed His will to the earliest men. That he did so once for all does not, and cannot mean, that He "renounced all future connection with the moral government of the world."

His will stands revealed for all ages, giving light to all who seek it for all times.

In this connection Mr. "Lover of Truth" raises the question whether the Vedic religion was ever the religion of mankind or of a considerable portion of it. He remarks "From what we know from history we can say that the Vedic. religion never travelled beyond the limits of India, and never crossed the forbidden seas".

Mr. "Lover of Truth" anticipates the reply that the Vedic religion being older than history we cannot from the very nature of the case produce *historical* evidence to satisfy him. It is good that he does so. By this I do not mean to suggest that he should accept our position without any evidence whatsoever. I can hardly undertake to go into the question within the small compass of this article. But I will indicate the sort of evidence that is available.

The researches of comparative philology and comparative religion have shown that at a very remote time, long before the dawn of history the forefathers of all the *Aryan* nations (viz. the Indians, Persians,

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Afghans, and all the nations of Europe), lived together speaking a common language and professing a common religion. Their common name was "Arya", and they gave it to *Aryavarta* (India), as well as to *Iron* (Persia) and *Irene* (Ireland). I need not go into details and adduce proof on a point which is now regarded as established. The ancient languages of all these nations bear a close affinity to one another, and numerous cognate words relating to every day life and also to the names of the Diety, point to a common source of their languages and religions. For some time the philologists believed that all these languages of the Aryan family were daughters of Sanskrit. Subsequently Sanskrit was dethroned from her high pedastal and she is now looked upon as the eldest sister, instead of mother of all Aryan languages. The theory is that they are all descended from a common tongue which is now extinct and which has been generally turned "Aryan" dialect. What this parent language exactly was nobody can specify, though attempts have been made to formulate it from the existing old languages. Those who are acquainted with the Vedic dialect (called *chhanda* in Panini) need hardly be told that it is as different from classical Sanskrit (called *bhasha* in Panini), as Sanskrit is from Pali or Prakrit, or as the latter is from old Hindi. Our position is that the Vedic language is the mother of all Aryan languages, as the Vedic religion is the parent of all religions which prevailed in all branches of the Aryan family.

The relationship between the Vedic Sanskrit and other languages of the Aryan or "Indo-European" group is admitted by all. But a relation between the Vedic Sanskrit and non-Aryan languages is not easy to establish. In this article as also in my book, however, I am concerned with the relationship among religions. In chapter IV of the book I have tried

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to show that Judaism which is the basis of two other Semitic religions, Christianity and Muhammodanism, is itself based on Zoarastrianism which is only another form of Vedism.

It is not impossible to give some instances of documentary evidence showing traces of the Vedic religion in ancient times in countries far off from India. In 1907 in the excavations at Baghazkoi in Asia Minar Professor Hugo Winckler discovered some documents among which was a treaty concluded between Subliebeliuma king of Hittites, and Mattiwaza. King of Mitani (Northern Mesopotamia) about 1400 B. C. The treaty itself is in the Babylonian language but the deities of both the nations are invoked therein to witness the good faith of the two Kings. The invocation by the Aryan King of Mitani is as follows :—

Ilani *mi-itra* assuil ilani *Ur u-w-na* assuil, ilu *Indar*, *Na-sa-at-tia* anna.

The reader need hardly be told that the invocation is to *Mitra Varuna, Indra*, and *Nasatya* of the Vedas. *Ilu* is the Babylonion for "God"; *ilani* is its plural, there being no dual in the Babylonian language. *Mitra* and *Varuna* frequently occur together in the Vedas, and *Nasatya* is dual. The passage then means. "Witness the Gods *Mitra* and *Varuna*, the God *Indra*, and the Gods *Nasatya*."

Professor Jacobi in an article contributed to the *Journal of the Royal Asiatic Society*, (J. R. A. S. for 1909 pp 720-726) writes on the great importance of the above discovery, and says :—

"These five Gods not only occur in the Rigveda, but they are grouped together here precisely as we find them grouped in the Veda. In my opinion this fact establishes the Vedic character and origins of these Mitani gods beyond reasonable doubt. It appears

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therefore quite clearly that in the 14th century B. C. and earlier, the rulers of Northern Mesopotamia worshipped Vedic Gods. The tribes who brought the worship of these gods, probably from Eastern Iron, must have adopted this worship in their original home about the 16th century. At that time, then, Vedic civilization was already in its full perfection. Ibid (p. 723). Again he remarks: "I assume that the tribes in question (Kharri ?) came from the East of Iron. There as we know from the Rigveda, Vedic culture once prevailed. And these tribes being neighbours and perhaps subjects of Vedic tribes who had reached a higher level of civilization, adopted the Vedic gods, and thus brought the Vedic worship with them to their new homes in Mesopotamia." (Ibid p. 726).

Let it not be supposed that the gods invoked in the treaty are Zaroastrian, and not Vedic. In the Zend Avesta the Vedic *Nasatya* becomes *Naonhattya*, s being changed into *h*. What is more important, the Vedic *Indra* becomes in the Zend Avesta the name of a demon or evil spirit; and so is also the word *Naonhatya*. And though Mitra occurs. (as *Mettra)* as a name of *diety*, *Varuna* does not occur at all. The reference is therefore certainly to the religion of the Vedas in which all the terms appear as *divine* names.

It is pretty clear that at the time in question Vedic theism had degenerated into polythiesm; for the invocation is to several gods rather than to one God called by several names. On pages 159 and 160 of my book, (*The Fountainhead of Religion*, first edition), I have shown that this polytheistic tendency was the cause of a religious schism among the Vedic Aryans, and many of those who protested against this tendency left India and migrated to Persia. For it has been proved that the ancesters of the Zoaras-

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trians had first settled in Western India before they migrated to Persia; and the chief object of Zoraster's mission was to proclaim the unity of God which had been obscured among the Vedic Aryas of that age. A religious schism naturally leads to some bad feeling. It was for this reason that the word *deva* which the Vedic Aryas applied to their gods, was employed by the Zoroastrians in the sense of demons or evil spirits, and some of their principal "gods, (like *Indra* and *Nasatya*) were similarly degraded; while the Vedic Aryas degraded the word *Asura* which the Zoroastrians used for their God (Ahura) and came to employ it invariably in the sense of a demon.

It is possible that the above treaty was written, before the separation of the Zoroastrian from the Vedic Aryas. It is also possible it was written after the schism, but the king of Mitani belonged to the Vedic Aryas, and not to the Zoroastrians; for he invokes some gods which were degraded by the Zoroastrains into demons. In either case it points to the presence of the Vedic religion in Northern Mesopotamia about 1400 B. C. *In a footnote on p. 726 Professor Jacobi speaks of the Kassœans or people of Kassi who worshipped the sun god with the Vedic name of *Surias*, and who conquered Babylonia in 1760 B. C. It is probable they were a colony from *Kashi* the sacred and ancient city of India. With these instances Mr. "Lover of Truth" will I hope, modify his opinion that "the Vedic religion never travelled beyond the limits of India."

As regards the point (2) raised by Mr. "Lover of Truth," he says:—

"The sources of all these religions, (viz. all religion except the Vedic,) were according to our author, human,

*It may be noted that the name of Mttivaza's brother and predecessor was *Tushratta*, (spelt as *Dashratta* by Prof. J. Kennedy in his article in J. R. A. S. 1909, p. 1108), which is another form of Sanskrit *Dashratta*. His Grandfather's name was *Astatama* which also appears to be of Sanskrit origin.

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and the founders of these religions must have known that the source of the inspiration was human; still none of these great personages had the fairness, according to our author, to acknowledge it, and each and every one claimed a divine origin for his Religion, and made his followers, believe that the said religions were revealed to their founders by direct Divine Revelation. If our author's view be accepted each and every one of the founders of these religions must be convicted of the grossest hypocricy and dissimulation. Such a morbid, perverse, and humiliating view of human nature, both intellectually and morally, can be acceptable only to those,.....who are commited to the theory that if their own religion be true every other religion is false."

This is a sad misstatement of my position. In the first place I do not say that 'the sources of all these religions were human.' On the contrary I have tried to prove that the ultimate source of all these religions is the Veda which I believe to be divinely inspired, and that consequently God is the source of Religion *i. e.* of what is true in all the religions. What I have asserted is that the so-called founders of the Post-Vedic religions were really *reformers*, who draw upon the older religions for eradicating certain evils prevailing in their times, they did not require any *new* divine revelation. My position is this. (Religion being of divine origin, no human being can improve upon it. On the other hand the history of Religion shows that it has a tendency to deteriorate owing to the ignorance of the masses or the selfishness of the priestly class. Whenever any particular truth has been hidden we find that a great man appears to set things right. Thus I have already indicated that when the Vedic theism was degenerating into polytheism Zarathustra appeared to proclaim the unity of God. Later on when the Vedic religion was degenerating into dead forms and cumbrous ceremonies involving thoughtless slaughter of

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animals, and when the hereditary castes came into existence Gautam Buddha appeared to preach the doctrines of purity of character, sacredness of animal life, and equality of mankind. In the same way when Judaism had degenerated into mere forms, Jesus Christ taught the lesson of meekness and humility, charity and love being the essence of religion. When Christianity itself degenearted into a worship of Christ and Mary, Mohommad appeared to preach his stricter monotheism. Each of these great men strove to suppress some evils, and preached a religion which was in some way better than the then existing religion in which he was born, as he could not have attained the success that he did. But none of them could excel the excellent purity of the primitive religion of the Vedas as it was originally revealed by God.)

But it may he asked, (as Mr. "Lover of Truth" would ask): Were these prophets not guilty of "the grossest hypocricy and dissimulation," in as much they claimed that their religions were directly revealed by God? In the first place it is difficult to say how far this claim was made by them, or was subsequently made for them by their more zealous admirers and followers. In the case of at least Buddha we know it for certain that he never made such a claim, never even professed that he was preaching a *new* religion. Granting that some of these prophets did claim to be inspired by God, it is not *necessary* for those who reject that claim to accuse them of "hypocricy and dissimulation". There is no question that they were great personages who influenced not only contemporaries but also the posterity, whose preachings brought about the greatest changes the world has seen, whose careers stand like landmarks in the history of the world, and whose words have been believed as true and reverently followed by millions of men for these hundreds and thousands of years. I for one can hardly believe that any "hypocrite" could achieve such marvellous results.

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Before you can convince large numbers of men of a truth, you must believe it yourself. Sincerity is the first essential of success in these matters. These personages must have believed in what they preached, and believed it deeply. Like all great men they were conscious of the mission of their lives, and believed in their personalities as destined to promulgate a truth. A firm and intense belief that the object of their life was to preach a particular truth might amount to a conviction that they had a divine mission or were divinely inspired. I have seen even some idolaters entertaining a belief that they were in communion with the God whose idol they worshipped. Would it be improbable in the case of a great personality with a fiery heart and a fervid and deep faith in God ?

It will thus be clear that it is no " morbid, perverse, and humiliating view of human nature" that I have taken. Mr. "Lover of Truth" concludes by suggesting that I am among those " who are committed to the theory that if their own religion be true every other religion is false". Nothing could be farther from the truth. The whole object of my book is to show that all religions are one at bottom. Let me quote from my *Introduction*. (" As these religions exist at present, they contain a mixture of both truth which is *divine*, and of error which is *human*. (I will add that they contain more of truth than of error ; or they could not have satisfied the cravings of so many people). But a careful comparison shows that in their essence they can all be traced ultimately to the Vedas. They differ from each other on many points ; but there are also truths and principles which are common to all or most of them. These common truths and principles are ultimately derived from the Vedas. And even those points on which they seem so widely to differ will

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sometimes be found to be the same at bottom, the apparent difference being due to a misconception or misconstruction of the long-forgotten truth of the Vedas on which they are ultimately founded."

In *every* religion there will be found men who hold that "their own religion being true every other religion is false," and Mohommedanism can hardly claim to be more tolerant than other religions in this respect. But such is not the teaching of the Vedic religion though men with such intolerant views will also be found among the Arya Samajists. It is however rather unfair and uncharitable on the part of Mr. "Lover of Truth" not to have recognised that it is one of the principal objects of my book to protest against this narrow, and bigoted view.

On this I raised my own 'Dream city' and sought to elucidate some of the meaning of that great text in Ecclesiastes which contains in itself all the philosophy of the ages: "That which Hath been is Now; and that which is To Be has already Been; and God requireth that which is Past.

MARIE CORELLI.

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THE BHAGAVADGITA.

OR

THE LORD'S SONG.

SECOND DISCOURSE.

Sanjaya said :—

1

To him with pity overcome,
With smarting, tearful eyes, and sad,
The Foe of Madhu, then and there,
Addressed these wise and solemn words :
The Blessed Lord said :—

2

Whence hath this deep dejection come
To thee in this emergent strait,
Whence this despondent mood of mind
Which shuts the gates of Paradise ?

3

Yield not to impotence, O Parth,
This hardly suits a man like thee,
Shake off thy feeble-heartedness,
And stand up firm, O conqueror.

Arjuna said:—

4

How shall I strike, O Madhu's Foe,
Bhishma and Dron with arrows sharp,
Those who are worthy of respect ?
Tell me this, O Glorious One.

5

Much better in this world to eat
A beggar's humble crust for life,
Than to slay preceptors wise,
And taste of blood-besprinkled feast.

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6

I know not which is better way,
To conquer them, or court defeat ;
For, slaying them we should not live,
These uncles' sons opposed to us.

7

My heart is faint, my mind confus'd,
I ask of Thee, the better way,
That tell me plainly, once for all,
Teach me, Thy pupil, suing Thee.

8

For I don't see how it could end
This anguish that withers my heart,
If I should earthly sway obtain,
Or e'en the sovereignty of gods.

Sanjaya said:—

9

Arjun, the Smiter of his foes,
Having Sri Krishna thus address'd,
Told him in plain, and candid words,
" I will not fight," and held his peace.

10

Then Hrishikesh address'd these words
To him, with smile upon his lip,
Who lay dejected in his car,
Amid the forces there array'd.

The Blessed One said,

11

Thou givest vent to grief for those
That never should thy heart afflict,
Yet speakest words of wisdom rare,
The wise mourn not living or dead.

12

There was no time when I was not,
Nor thou, nor these that rule mankind,

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Nor shall we ever cease to be,
Hereafter, or in future time.

13

As dweller in this body sees,
Childhood and youth and age, forsooth,
So other bodies he obtains,
The wise one grieveth not at this.

14

Contacts of matter, Kunti's son,
Give cold and heat, pleasure and pain,
They come and go, impermanent,
Endure them bravely, Bharata.

15

Him, whom these in no way torment,
Nor shake from poise, O Chief of men,
Balanced in pleasure and in pain,
Fit for immortal life they call.

16

Unreal hath no existence,
While real continues to be,
The truth about both is perceiv'd,
By those that see the core of things.

17

Know That to be without decay
By Whom pervaded, all endures,
Nor does it lie with any one,
To cause destruction of the same.

18

These bodies of th' embodied Soul,
Which is eternal in essence,
Are known as finite, sure to fall,
Fight out, therefore, O Bharat's son.

19

He who thinks that this doth slay,
And he who thinks that he is slain,

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Both are in ignorance profound,
He slayeth not, nor is he slain.

20

He is not born, nor doth he die,
Nor having been, ceaseth to be,
Unborn, eternal, undecay'd,
He is not kill'd when body's slain.

21

Who knoweth him without decay,
Perpetual, deathless and eterne,
How can that person ever slay,
Or cause a slaughter, Pritha's son ?

22

As man, putting old garments off,
Taketh new ones and putteth on,
So, dweller in this body does,
Casting old frame, donneth new one.

23

Weapons can cleave him not in twain,
Nor fire can burn that deathless one,
Nor waters have the power to wet,
Nor wind to dry that prime essence.

24

Uncleavable, unburnable,
That can't be wetted or dried up,
Perpetual, all-pervading, he,
Beyond all motion and eterne.

25

Unmanifest, unthinkable,
Unchanging, he is said to be,
Then, knowing him as such, O Parth,
'Tis hardly fit that thou shouldst grieve.

26

Or if thou thinkest him as born,
And likewise subject to decay,

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E'en then, O mighty-armed one,
Thou shouldst not grieve at all for him.

27

For death is certain for the born,
As birth for those that are deceas'd,
Therefore thou shouldst not grieve at this,
That is the usual course of things.

28

Unmanifest in origin,
And manifest in middle state,
Unmanifest again at last,
What room for grief abideth here ?

29

Marvellous him one person sees,
Marvellous him the other calls,
Marvellous him a third one hears,
Yet none him fully comprehends.

30

The dweller in this living frame
Invulnerable is, forsooth,
So thou shouldst not give way to grief,
For any creature on this earth.

31

And looking to thy duty here,
Thou shouldst not tremble, Pritha's son,
For nothing is so welcome as
A righteous war to Kshatriya.

32

Happy the Kshatriyas, O Parth,
Who such a glorious war obtain,
Offered unsought, without effort,
An open door to Paradise.

33

But if thou wilt abstain from fight,
From righteous contest on this plain,

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Then casting self-respect away,
'Tis sure that thou wilt incur sin.

34

Undying shame will ever stain,
Thy honour'd name among mankind,
And for a man of spotless fame,
Dishonour's surely worse than death.

35

Great warriors then will think thee fled,
From battle-field for fear of life,
And thou that wast esteem'd by them,
Will henceforth lightly-minded be.

36

And they will speak unseemly words,
That hate thee from their core of heart,
Casting foul slander on thy strength,
Say, friend, what painful more than this?

37

If slain thou wilt attain to heav'n,
Victorious, thou wilt earth enjoy,
Gird up, therefore, O Kunti's son,
And waking up, prepare for war.

38

Taking as equal pleasure-pain,
Taking as equal profit-loss,
And same with vict'ry and defeat,
Cheer up, thou shalt not incur sin.

39

This teaching's set forth as in Sankhya,
Hear it now as Yog declares,
Imbued with which, O Pritha's son,
The bonds of action thou shalt quit.

40

In this no loss of effort lies,
Nor obstacle of any kind,

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A little of this knowledge can
Protect mankind from fear immense.

41

Reason determinate is one,
O joy of Kurus, keep in mind,
Branching in directions all,
And endless are the thoughts of Sloth.

42

What idle talk they indulge in,
Those foolish men that take their stand
On outer sense of Holy writ,
And say that there is naught but this.

43

By keen desire for self impell'd,
With heav'n as goal before them set,
They offer birth as Action's fruit,
Prescribing rites for pleasure' sake.

44

For those that cling to pleasure here,
Whose mind this teaching captivates,
Reason's dry light is not design'd,
Which is on Contemplation based.

45

They Ved misread by triad sway'd,
Be thou above that, Arjuna,
Beyond the pair of opposites,
Pure, steadfast, full of higher light.

46

The purpose which a tank fulfils
Wherein from all sides water flows,
The same is serv'd by Ved as well,
In case of an enlighten'd mind.

47

Thy business with the action is,
But never with its fruit, O Partha,
Let not the fruit of action then

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Thy motive be, inaction bar.

48

Perform thou action, Wealth-winner,
Dwelling in union with Divine,
In success and in failure same,
Yoga is perfect equipoise.

49

Far lower than the Wisdom-path
Is Action, O Winner of wealth,
Take thou refuge in Reason then,
Mean-minded only work for fruit.

50

Walking this holy path for e'er
One gives up good and evil deeds
Cleave thou, therefore, to Yog alone,
For Yog is skill in action sure.

51

Sages to Reason's light allied,
Renounce the fruit which Action yields,
And freed from bonds of birth and death,
They go to blissful seat on high.

52

When from Delusion's mazy path
Thy balanced mind shall safe emerge,
Then shalt thou rise to indiff'rence
Regarding things heard and unheard.

53

When under sheer bewilderment,
Occasion'd by Shastric conflict,
Thy mind shall stand immovable,
Shalt thou attain to Yoga then.

Arjuna said:—

54

What marks of him who stays in Yog,
And dwells in Contemplation deep,
How doth he talk, O Keshav, say,

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How doth he sit, how walks along?
The Blessed Lord said:—

55

When a man, O Parth, gives up
All his desires of the heart,
And with the Self is satisfied,
Then, stable-minded is he call'd.

56

Free from anxious thought in pain,
To pleasure wholly indiff'rent,
Loosed from passion, fear and wrath,
A sage of stable mind he is.

57

He who is unattach'd to things,
Whatever hap of fair or foul,
Who neither likes nor shows dislike,
The mind of such is poised well.

58

As tortoise draws in all its limbs,
The wise one ought to do the same,
Withdrawing sense from worldly things,
This is the mark of poised mind.

59

The objects of the human sense,
But not the relish which they bear,
Turn from abstemious souls away,
E'en relish goes when He is seen.

60

Sensual excitement at its height
Diverts perforce e'en sage's mind,
Although he tries to keep control
O'er the sense that goes astray.

61

Checking them all, as I advise,
A sage should sit composed and calm,

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For he who senses can control,
Of him the soul is pois'd well.

62

Man, musing on objects of sense,
Becomes at once attach'd to them,
Attachment brings Desire on,
Desire gives rise to Discontent;

63

From Discontent Delusion springs,
Delusion breeds Forgetfulness,
Forgetfulness doth Reason kill,
From loss of Reason perisheth.

64

But Self disciplin'd and controll'd
Moving mid objects of the sense,
Passing unscathed and unattach'd
Attains to peace and final rest.

65

When he the peace of mind obtains,
All pains for him become extinct,
And when the heart is set at rest,
Reason attaineth Evenness.

66

There is no Reason without poise,
Nor Concentration of the mind
There is no inward peace for him
How is 'unpeaceful' happy then?

67

Whichever sense is left uncheck'd
To rove without control of mind,
Soon throws the man's will out of poise,
As gale in water drives a ship.

68

Therefore, O mighty-arméd one,
Whose senses are complete shut out

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From pleasure-objects here below,
Of him the mind is pois'd well.

69

That which is night for living things,
For sage it is the waking time,
When living things are wide awake
Then is it night for one who sees.

70

He, into whom desires flow,
As rivers do in Ocean wide,
Attaineth peace of mind, forsooth,
Not he who longs for earthly things.

71

He, who forsaketh all desires,
And onward goeth passion-free,
Selfless, without the pride of soul,
Attains to everlasting Bliss.

72

This is th' eternal state, O Parth,
None gets confus'd attaining that,
Ev'n man about to breath his last,
Obtains salvation, anchor'd there.

Here ends the Second Discourse
Entitled
Yoga by the Sankhya.

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IDEAL SUGGESTION.

The part which the mind has always played in the cure (remarks Dr. Holcombe) has been ignored or not recognised, because of the prevalent and dominant spirit of materialism. The mind has been all the time counted out, while in reality it may have been the chief, and perhaps the only factor in the case. When we are confronted with cures of the most remarkable character, cures entirely beyond the reach of our best medication we attribute them to imagination, faith, hope, expectation. And we do so rightly, for imagination, faith, hope, expectation, are states of the mind; are the mind itself in substantial activity and creative energy; and when these vital forces can be evoked and directed there is no limit to the possibilities that lie in store for us. Hence Solomon said: A merry heart doeth good like a medicine, but sorrow drieth the bones.

The student of history has always come across two sorts of people whose mental vision has been obscured by thick mists of ignorance. One class is filled with morbid ideas and slavish materialistic notions while the other is obsessed by an innate hankering after the supernatural. Here is a prescription for children troubled with teething. The mothers, in such cases, should read this:—

"The vicar of a village in East Sussex was rather surprised the other day by one of his most respectable parishioners telling him that she never had any trouble with her children teething. Directly they showed any signs of it she borrowed a neighbour's donkey, set the child backwards on the cross of the donkey's neck, and led it while she repeated the Lord's Prayer, and she never had any more trouble. 'Do I, Jim?' she wound up, appealing to her husband, who stolidly agreed."

To arrest the career of such vagaries of superstition and to administer a cold douche to those who look upon

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'mental healing' as unscientific nonsense, we shall enumerate its main principles as they are presented in a book entitled, "Ideal Suggestion." We urge all thoughtful reader to study the question *without prejudice*, sure that time and trouble are well spent in investigating a subject pregnant with wonderful possibilities for the good of the race.

The author starts with the belief that it would be a great service to suffering humanity if the physicians make a mental, as well as a physical diagnosis and are more and more inclined to utilize immaterial forces. Popular prejudice against mental heading or pscyho-therapeutics arises largely from an inability to cognize the factors involved. Medical annals are crowded with examples of the disastrous effects upon the human organism of fear, anger, envy, jealousy, worry, hate and other abnormal passions and emotions. No fact is better understood than that these qualities of thought pull down, disintegrate and paralyze the physical forces and nerve centres. It is not work but worry that kills is the popular maxim, based upon a simple theory, so simple that any one can easily understand it. Briefly put, it amounts to this:—

That worry injures beyond repair certain cells of the brain; that the brain being the commanding centre of the body, the other organs become gradually injured, and from diseases of these organs death finally ensues. Thus does worry kill. Insidiously it creeps in upon the brain, in the form of a single, constant, never—lost idea, and as the dropping of water over a period of years will wear a groove in a stone, so does worry, gradually, imperceptibly, but no less surely, destroy the brain-cells that control and energize and keep in order every other organ in the body.

The strange thing about worry is that it is utterly illogical and yet there are people who, to adopt the expres-

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sive Hibernicism, are never happy unless they are miserable. A laughing philosopher pointed out that there were two classes of things that one should not worry over, the things that can be helped and the things that cannot, for, he said, if they can be helped, go and help them; if they cannot, worrying over them only makes them worse. But alas! how often are we reminded of the lines:—

"I see the right, and I approve it too;
Condemn the wrong, and yet the wrong pursue."

Pride, ambition, selfishness and pessimism too, tend to the disturbance of many delicate physical processes, which finally result in chronic and even acute disorders.

Anger suspends digestion, acidulates the blood, and dries up the secretions; on the other hand, "laughter" writes a German physician, 'is one of the greatest helps to digestion with which I am acquainted; and the custom prevalent among our forefathers of exciting it at the table by the jesters and buffoons was founded upon true medical principles. In a word, endeavour to have cheerful and merry companions at your meals; what nourishment one receives amidst mirth and jollity will certainly produce good and light blood." It is said that Swedenburge when under inspirational conditions, could see that the deviating quality of thought changed the action of the lungs, the heart, the stomach, the liver, and the kidneys with kaleidoscopic quickness and in exact correspondence. Man often has fear stamped upon him before his entrance into the outer world; he is reared in fear; all his life is passed in bondage to fear of sickness and death, and thus his whole mentality becomes cramped, limited and depressed, and his body follows its shrunken pattern and specification. What could be expected after generations of chronic, sinful, fearful, antagonistic, selfish thought, clouded still more deeply by mental pictures of an angry God and endless hell, authoritatively proclaimed as solemn and terrible realities? Think of the millions of sensitive and responsive

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souls among our ancestors—and still there are many among our contemporaries—who have been under the dominion of such a terrible nightmare! Is it not surprising that health exists at all? Nothing but the boundless divine love, exuberance, and vitality, constantly poured in, even though unconsciously to us, could in some degree neutralize such an ocean of morbidity. How long are we to tether ourselves to self-imposed posts by imaginary cords and when are we to emerge refulgent from the torpor of biological somnambulism?

The individual ideal, as also that of the true healer, is to wash the mind clean of all spectres of abnormity, and fill it with pictures of health, beauty, symmetry, strength, purity and earnest aspiration towards perfection. Like all truth, they will press towards outward symmetrical embodiment.....The most thorough and impartial investigation proves that thought is the veritable organizer of all physical condition. Professor Bain writes:—

"Sudden bursts of emotion derange the bodily functions. Fear paralyses the digestion. Great mental depression enfeebles all the organs. Protracted and severe mental labour brings on disease of bodily organs. On the other hand, happy outward circumstances are favourable to health and longevity."

To add to the vitality of our material tabernacle we must radiate true thought from its inner potential fountain until it thrills the whole organism. The great distinguishing feature of the sensuous consciousness is that it practically views the material body as the self. This radical mistake is the great ground-current which galvanizes into life and activity all human miseries, abnormities, and diseases, mental and physical. If the ego roams in the murky atmosphere of this low plane, which is impenetrable to the sunlight from above, a host of negative phantoms, shadows, and spectres take on a veritable reality and overwhelming power

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Thought discipline and control is the key which unlocks spiritual storehouses of strength and attainment; and earnest desire and aspiration is the motor which furnishes power and intensity. Whenever the thought is not occupied with one's daily duty or profession, it should be sent aloft into the spiritual atmosphere. There are quiet leisure moments by day and wakeful hours at night, when this wholesome and delightful exercise may be engaged into great advantage. At such favourable seasons the outside world, with all its current of daily events, is barred out, and one goes into the silent sanctuary of the inner temple of souls to commune and aspire. The spiritual hearing becomes delicately sensitive, so that the "still, small voice" is audible, the tumultuous waves of external sense are hushed, and there is a great calm. The ego gradually becomes conscious that it is face to face with the Divine Presence; that mighty healing loving, fatherly life which is nearer to us than we are to ourselves. Hear we have loving communion, harmony and gratitude, an influx of life, love, virtue, health and happiness from the inexhaustible fountain. Oh!,

"How charming in divine philosophy!
Not harsh and crabbed, as dull fools suppose
But musical as is Apollo's lute,
And a perpetual feast of nectared sweets,
Where no crude surfeit reigns."

The main object of the book under review is the development of the spiritual ego; to roll the stone away from the door of the sepulchre of the lower self; to bring to birth the spiritual consciousness; to free man from the dominion of sin and selfishness, and to enthrone the real divine self and put him in possession of his divine heritage. We heartily recommend the book to those of our readers who are in servitude to any kind of fear, or who are carrying burdens of grief, poverty and disappointment.

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Some of the practical suggestions which this fascinating book gives concerning self-treatment are briefly these:—

I. Retire each day to a quiet apartment and be alone *in the silence.*

II. Assume the most restful position possible, breath deeply and thoroughly relax the physical body.

III. Bar the door of thought against the external world.

IV. Rivet the mind upon one of the following suggestions until the entire consciousness is filled to overflowing. *God is here.—Divine Love fills me —God is my life—I am soul—I am not body—I will fear no evil—I am free—I am God's child —Pain is friendly, etc.*

V. Let these and kindred ideas permeate the whole organism—Taking them one at a time daily call them into the field of mental vision, also during the wakeful hours of the night, and they will be actualized in due season.

I am calm, my soul is calm, my eye is calm, my ear s calm, my in-breathing calm, my out-breathing calm, my liffusive breath calm, the whole of me is calm.

Ath. xix, 51, 1.

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RADIUM AND RADIO-ACTIVITY.

IV.

The Nature of matter

General and Historical.

When we turn our eyes towards this world of our two things above all seem to hav occupied and still occupy the atter tion of the human race. While re ligion has exercised its powerful sway on million the influence of materialism has been no less, s much so with all its paraphernalia one may be pa doned when he says, that modern civilization more materialistic than religious. Casting a glanc backward on the history of our civilization it become evident that its foundations were laid more in dis regard of religion than in any love of it.

As commonly understood materialism signifies love and attachment for things material, but the is another aspect to it as well. A man may b wholly and solely engrossed in matter, but none th less maintain his Brahmanical instincts unimpaired na so influence the onward march of the human race as lead it towards happiness and prosperity. The scientist such a man. He studies matter but does not allo it to become his master. The discovery and the applic tion of the natural laws governing matter is his pr per sphere, and thus though steeped in material ac vities, he never becomes a materialist. It is or when these discoveries pass from the hands of t scientist to that of the business man, that we s the advent of materialism with all its train of ghos horrors.

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A scientist, being a materialist par excellence (in the true sense of the term), has always tried to form a true conception of matter, the chief pivot upon which all his activities revolve. Before we come to a consideration of the views held at present on the subject it would not be uninteresting to see how these have been 'evolved,' and what part the different branches of science have played in giving them their present form.

Back to alchemy is the cry of modern chemistry. But it must not be forgotten that chemistry does not stand proxy to the unscrupulous vagaries of the gold-hunting crafty knaves which were so rampant in the Age of Alchemy. The alchemists of that time regarded the transmutation of base metals into noble ones the chief aim of their life. The task, before the modern chemico-alchemist is no doubt the same *viz* the transmutation of elements, metals included—but his researches do not end with the ennobling of metals only but cover the reverse process as well. Briefly told, the chief aim of chemistry may be regarded as the discovery and study of laws under which the transmutation of elements may be brought about.

What is an element? As at present understood, the term element signifies those constituents of matter which can not be made to yeild *at will* anything different from themselves by any chemical or mechanical means known to us. Although the notion of an element is one of remote antiquity it has acquired its present significance only through a slow process of evolution. Long before the birth of alchemy it was held that the material world that we see around us is made up of the four so-called elements, *air, water, earth and fire.* The authorship of the assumption is ascribed to Empedocles. Later on Aristotle considering these four elements insufficient to account

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for the phenomena of nature assumed the existence of a fifth one *i. e. ether*. As to the real origin of the view, all the leading authorities are agreed in pointing towards India. Says Sir William Ramsey :—

"The doctrine was a very ancient one, it probably originated in India and reached our forefathers through the Greeks."

Says Professor Von Meyer in his "History of Chemistry":—

"There seems to be a high degree of probability in the assumption that Empodocles and Aristotle did not themselves deduce their theory of the elements but derived it from other sources; thus the oldest writings of India teach that the world consists of the four elements mentioned above, together with ether."

There is a distinct reference here to the writings in Sankhya and Vaisheshaka. Time and space at our disposal forbid us to say anything about the way in which the words भूत and द्रव्य of these ancient sages have been misunderstood and rendered into elements, and thus made to convey meanings which their authors never intended them to convey. The man who can compose such a wonderful system of philosophy as Sankhya, which through all the vicissitudes of time has kept untarnished its reputation of being unique, can not by any stretch of imagination be regarded so foolish as to call *the earth* an element (we use the word in its modern sense), from which he might be witnessing daily the production of, to mention only a few, iron and gold, copper and silver, substances quite different from each other even to the ordinary eyes.

Chemistry took another step further. The crude empiricism of the ancients gave place to the unbridled imaginings of the alchemists. The keynote of the period was the ennobling of metals. Without

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entering into any discussion, however interesting, as to the origin of the belief in the transmutability of metals the different ways the alchemists adopted to bring about this end or the extent to which success crowned their efforts, we shall come at once to the one thing needful for our present purpose. A close study of the doctrines and theories of the Alexandrians of the time reveal the fact that they were permeated thoroughly with the idea that metals were alloys of certain elementary substances, in various compositions. However they appear to have no very distinct and definite idea as to what these constituents are. Among Europeon alchemists Albertus Magnus maintained that arsenic, sulpher and water were these constituents, while Arnoldus Villanovanus and Raymund Lully assumed these to be mercury and sulphur. Lully went so far as to say that every substance consisted of these two and only these two substances. Hence by varying the proportion of these constituents it was possible to transmute one metal into another. Mercury and sulphur present in these were, however, looked upon as different from natural substances of these names. They possesed an abstract nature, mercury conferred lustre, malleability, fusibility and other metallic properties, while sulphur those of combustibility and volatility.

In the iatrochemical age, mercury, sulphur and salt came to be regarded as the constituents of all organic matter and were termed elements. These, then, corresponded to the physical phenomena of volatilisation, combustibility and solidification and in a higher sense to spirit, soul and body.

So grotesque and fantastic were the ideas that prevailed about the conception of the term element. It was left for Robert Boyle to give a more positive meaning to this term and it is to this philosopher that we are indebted for a clear and chemical defina-

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tion of the word. He enunciated the axiom that only what can be demonstrated to be the undecomposable constituents of matter were to be regarded as elements. These were neither three nor five in number, infact their number cannot be limited positively. Thus in 1850, the number of the substances regarded as elements, in the sense of Boyle's definition, was sixty, while in 1911 it has arisen to eighty-three. Hence, at present all this material universe which strikes our mind with its vast immensity and incomprehensible diversity, when operated upon in a chemist's test tube is resolvable into only eighty-three distinct forms of matter. How perplexing, yet simple, is the idea that men and women, birds and reptiles, rivers and mountains, vegetables and minerals, in short all that comes within the compass of the human eye directly or indirectly is made up by the combination of some out of these eighty-three forms of matter.

CHEMICAL EVIDENCE.

Until recently the chemical mind was fully saturated with the idea of the indivisibility and absolute independence of these elementary substances. No relation or connection existed between these units. Hence all theorizing as to the nature of the elements was regarded merely speculative having no claims on the attention of Science. The main purpose of science was something higher and nobler than this unprofitable task of investigating into the supposed relationship of the elements among themselves. However, certain facts were known, which—defied all attempts at explanation in the light of this hypothesis.

Even before the discovery of radioactivity, the ultimate character of the elements had ceased to be positively asserted. On the other hand the belief was gaining ground that the so-called elements were derived

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from something simpler probably from one kind of matter. The elements are connected by so many ties of intimate relationship, that the Separative Force, which is nothing more than our inability to decompose these, began to receive a rude shock even at the hands of the chemist.

The atom is the smallest chemically indivisible unit of matter. So small it is indeed that to determine its actual weight is simply impossible. Hence hydrogen, the lightest element known was chosen as the standard and its atom was arbitrarily given the atomic weight 1. The atomic weights of all the other elements are determined relatively to the atomic weight of hydrogen. When we say that the atomic weight of carbon is 12 we do not mean that its atom weighs 12, but that the ratio between the masses of the two atoms is 12 : 1. These relative weights are known as the atomic weights.

Prout's hypothesis.

When chemists first began to determine the atomic weights, they noticed that several of them were whole numbers. In 1815, Prout suggested that this numerical regularity could be explained if we assume hydrogen as the primal form of matter and regard all other elements as derived from the condensation of hydrogen atoms. Thus if 16 atom of hydrogen condense together they would form one atom of oxygen, 12 would make up one of carbon, 14 would form one of nitrogen and so on. At that time this view was received favourably in scientific circles. Thomas Thomson an out and out supporter of Prout, saw in Prout's hypothesis a fundamental law of chemistry. Later still, about 1840, Dumas and Stas who had determined the atomic weight of carbon, oxygen, chlorine and calcium with great exactitude betrayed a strong leaning towards the hypothesis.

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On the basis of experimental data, however the hypothesis broke down soon after. But Dumas in 1859 suggested that it might be held as regards half and quarter multiples. Later on Stass' marvellous determinations of some of the atomic weights which even upto this time are regarded as standards of accuracy, showed the utter untenability of Prout's view even with Dumas' modification. Consequently we find chemists paying no more attention to the question which was regarded as finally settled. Next year Mallet, however, again drew attention to the fact that ten out of eighteen of the best-known atomic weights differed from whole numbers by less than one-tenth of a unit. Twenty years later, Clark extended Mallet's arguments to 40 elements. All these considerations go to point out that although Prout's hypothesis can not be maintained in its entirety, yet there is some such relationship as pointed out by him, which connects the elements with one another.

Dobereiner's triads.

Another curious and interesting discovery soon came to light. In 1829 Dobereiner showed that certain elements constitute triads in which the middle member has got an atomic weight which is very nearly the mean of the atomic weights of the extremes. Thus we have the following groups:—

Calcium 40·1	Chlorine 35·4	Sulphur 32·1	Lithium 7·03
Barium 87·7	Bromine 80·0	Selenium 76·2	Sodium 23·05
Strontium 133·4	Iodine 126·8	Tellurium 127·5	Potassium 39·15

The elements of any of these four little groups show chemical similarity to a remarkable degree; in fact they constitute one small family among themselves and bear family resemblances.

This fact also lends support to the view that the elements are related to one another.

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All that has been pointed out above was more than sufficient for enabling one to arrive at the conclusion that there is some intimate connection between the atoms of different elements. In addition to this we have still to deal with the Periodic Law, one of the most important generalizations in the domain of chemistry, pointing towards the same conclusion. It was in John Newland's hands, that the foundations of this far-reaching law were first laid. However the credit of giving it a permanent shape and unassailable position most unquestionably go to the great Russian chemist Mendeleeff and the German Lothar Meyer.

Newland's law of octaves.

In 1863 Newlands suggested that if the elements be arranged in the order of their atomic weight beginning with hodrogen = 1, it is found even at a superficial glance, that elements following one another show apparently no regularity in properties, but after the lapse of a certain *period*, which usually consisted of eight elements, the chemical and physical behaviour of elements now succeeding each other strongly recalled that of the one preceding it, in fact repeated it. Thus the elements resembling each other were united in natural families or *groups*, while those elements constituted *periods* whose atomic weights lay between those of the two successive members of a natural family. Astonishing and unrivalled as the attempt at the classifications was, at the time of its inception like all changes, however useful and stimulating to human progress, it was regarded no better than a ridiculous innovation serving no useful purpose. Indeed Newlands did not escape banter on the subject, being asked whether he would not try with a similar result the classification of elements on the basis of the initial letters of their names.

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The Periodic law.

About 1869 Mendeleeff and L.Meyer, independently of each other further developed and elaborated Newland's Law of Octaves and established it on a firm footing. We shall attempt to give a brief account of the law.

Let us make a list of the elements in the order of their atomic weights and also tabulate the value of some other measurable property of the elements *e. g.* atomic volume which is the quotient of the atomic weight by the density. Let horizontal distances represent the atomic volumes. Now construct a curve by picking out the position of the different elements in accordance with both their atomic weights and atomic volumes. We shall get a curve like the one shown in Figure 1.

We see at once from the curve that atomic volumes is a periodic function of the atomic weight. As the atomic weight increases the *atomic volume alternately increases and decreases.* Again, elements which occupy similar positions on different portions of the curve have remarkably similar properties. Thus we see that top positions of the curve are occupied by lithium, sodium, potassium, rubidium and caesium, elements which possess amazingly similar properties. Again, we find on the third curve sulphur and, corresponding to it on the fourth and fifth curves selunium and tellurium. These elements have strikingly similar properties, so similar are these that they mark them out as members of the same family. It is this family resemblance which gives a violent shake to the idea, that the atoms of the elements are dissimilar, unrelated individual units.

Testing the Periodic Law.

Nature of the subject does not allow us to enter deep into a discussion of the Periodic Law. However, we must say something as to the way in which the accuracy of the law has been tested and point out its significance, for it is this latter which is most essential for our purpose.

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Some of the elements with their atomic weights & atomic symbols.

NAME.	ATOMIC SYMBOL.	ATOMIC WEIGHT.	NAME.	ATOMIC SYMBOL.	ATOMIC WEIGHT.
Aluminium	Al	27·0	Magnesium	Mg	24·0
Antimony	Sb	120·0	Manganese	Mn	55·0
Arsenic	As	75·0	Molybdenum	Mo	96·0
Barium	Ba	137·4	Nickel	Ni	59·0
Beryllium	Be	9·0	Niobium	Nb	94·0
Boron	B	11·0	Palladium	Pd	106·0
Bromine	Br	80·0	Phosphorus	P	31·0
Cadmium	Cd	112·4	Potassium	K	29·0
Caesium	Cs	133·0	Rhodium	Rh	103·0
Calcium	Ca	40·0	Ruthenium	Ru	101·7
Carbon	C	12·0	Rubidium	Rb	85·0
Cerium	Ce	140·0	Selenium	Se	79·0
Chlorine	Cl	35·5	Silicon	Si	28·4
Chromium	Cr	52·0	Silver	Ag	107·9
Cobalt	Co	59·0	Sodium	Na	23·0
Copper	Cu	63·6	Strontium	Sr	87·6
Fluorine	F	19·0	Sulphur	S	32·0
Gallium	Ga	70·0	Tellurium	Te	127·6
Indium	In	114·0	Tin	Sn	118·5
Iodine	I	127·0	Yttrium	Y	89·0
Iron	Fe	56·0	Zinc	Zn	65·4
Lanthanum	La	138·0	Zirconium	Zr	90·7
Lithium	Li	7·0			

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On the basis of the law, once the atomic weight of a substance is known, its properties are fixed, for they are only periodic functions of the atomic weight. At the time when Mendeleef enunciated his law, there were certain places or gaps in the arrangement, to be filled by elements to be discovered hereafter. He pointed out that these gaps, signified the sure existence of so many elements. Not content with this assertion, he preceeded to foretell the properties of these elements. These three hypothetical substances he termed *eka-boron, eka-aluminium* and *eka-silicon,* "little imagining that he would live to see the verification of his predictions". As time advanced, all the three elements were discovered one after another and named scandium, gallium and germanium respectively and these *were* actually the elements predicted by Mendeleeff, as would be clear by comparing, for instance, the properties of eka-boron as predicted by Mendeleeff with those scandium as found by experiment:—

EKA-BORON.	SCANDIUM.
ATOMIC WEIGHT 44.	ATOMIC WEIGHT 44.
Oxide Eb_2O_3	Oxide Sc_2O_3
Sulphate less soluble than aluminium sulphate.	Sulphate less soluble than aluminium sulphate.
Carbonate insoluble in water.	Carbonate insoluble in water.
Salts colorless and forming gelatinous precipitates with potash and ammonia.	Salts colorless and forming gelatinous precipitates with potash and ammonia.

Similarly it was found that gallium and germanium resembled eka-aluminium and eka-silicon. Surely this is a marvellous feat of science, to dig out things from the womb of futurity. So much confidence does the chemist repose in the law that when new elements are discovered and their atomic weights as determined do not fit in with the scheme of the Periodic Law, he at once exclaimes that it is not the law which has failed, but the atomic weights must be wrong. And his confidence is not misplaced. Some exceptions to the law there are, but so small is the influence which they exert, that the main law remains intact and occupies the same impregnable position which was given to it by Mendeleef.

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Significance of the law.

Now to the question of questions,—what is the significance of the law. The remarkable approximation to regularity in the atomic weight as discovered by Prout, the triads of Dobereiner, the Octaves of Newlands and finally the mystery of the Periodic Law, all go to point forcibily towards one conclusion. The main characteristic of the whole scheme is *relationship*. The elements are not fragmentary, unrelated entities in nature. These are as much related to one another as brothers and sisters and cousins are. We may either assume that the atoms are simple, undecomposable, separately created, ultimate things, or that they are not so. There is no other alternative. Once take for granted the first view and all hope of explaining this relationship at once vanishes. On the other hand, supposing them to be made up of certain other parts of matter, sub-atoms we may call them, smaller than atoms, everything becomes as clear as daylight. This Sub-atomicity explains all. We have spoken of brothers and sisters, why not of parents and grandfathers. This family relationship points to a common origin and descent and that the different atoms must be the product of an evolution—an inorganic evolution.

Have we got any positive evidence in support of this one sub-atomic theory? Does experimental investigation confirm it or is it merely a speculative and hypothetical idea, no better than the alchemists' idle dreams? We shall try to answer these questions in our next, while discussing the astronomical and physical evidence.

In the beginning the whole world was enveloped in utter darkness. Nothing was discernible. It was like a dark night. Matter was in its very elementary form. It was like ether. The whole universe was insignificantly small when compared with the infinite God who, therefore, by his Omnipotence evolved this cosmic world —the effect—out of the elementary matter—the cause. (Rigveda X, 129, 3.)

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The Modern and Ancient Educational Systems of India.

The Gurukula at Hardwar.

I

The Modern System.

The following discussion of some features obtaining in most of the Schools and Colleges of this country, which has already appeared in the Pioneer, is the first of a series of articles on kindred topics, and in particular it prepares the way for, and deals with certain principles of sound educational methods which find their application in, a paper specifically on the Gurukula, which will appear in the next issue of the Vedic Magazine.

TO THE EDITOR.

SIR,—I beg leave to offer to your readers a few observations of a traveller. It is not upon politics that I wish to touch. Since coming to India I have eliminated as far as possible from my mind all former opinions and prejudices on that subject, and shall not be able to speak upon it again until I have formed a fresh set—not of prejudices, I hope, but of impartial opinions—after careful observation and inquiry over the entire country.

The subject upon which I wish to speak is one which appears to me to be in India far more important at the present moment than any political question, that, namely, of your educational system and methods. I have undertaken these letters with hesitation, for I know that some will ask what have I, an American, to do with the affairs of this country, or why should I offer suggestions with regard to them? I do not myself believe that this question suggests the true view of the matter, and I am sure that these letters are not written in the spirit of a meddler. They are written for those who are willing to regard themselves and me, in matters

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of general interest, as citizens, not of India or England or America, but of the world; and in the hope that since I undoubtedly approach the subject from an unusual point of view, my reflections may awaken in some minds new trains of thought which will bear good fruit.

Since coming to India about a year ago, I have travelled through Madras, Travancore, Mysore, Bombay and parts of the United Provinces and the Punjab, and I have given special attention to the educational institutions of the country.

I have been astonished to find that in the schools and colleges I have visited and inquired about there seems to be almost an absence of social mingling between the professors and the students. The class or lecture-room appointment is a matter of business which teacher and students perfunctorily discharge, then quickly separate and each go their way. It has been repeatedly said to me, in substance, that the professor regards himself as a superior order of being to the student; that if they meet on the street the chances are that the student gets no recognition; while if he calls on a professor he is usually not asked to be seated, but "what do you want?" It would seem from the reports which reach me as though these gentlemen were jealous of their "prestige." A notable exception, however, must be made with regard to missionary schools, in which a much more cordial and intimate association characterises the relations between teachers and students.

This feature of college life in India arrested my attention instantly, since it is directly opposed to the prevailing practice in the Western institutions of learning with which I am familiar. The idea has taken root in the West that the faculty and students of a university—universities in America at least are always

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teaching bodies—should constitute a large family as it were, whose members mingle with each other on terms of social equality and intimacy. "It is our endeavour," said a professor in a great university to me, "to make the boys feel that the professors are fellow-students." This daily contact with men of sterling character and inspiring ideals of life—men who realize that their first duty is to seek to form and develop in their pupils characters like their own—is found to be the most rapid and certain method of character-building which can be devised.

While the educational system of the West gives the greatest scope for the operation of what may be termed *contagion of character*, and while that feature of American colleges is believed by acute observers to be an important source of the present position and strength of the American nation, it is doubtful whether any educators of the West have consciously recognized or formulated the principle. I am not aware that its advocacy is to be found in any published work on education. This is, indeed, an illustration of a curious fact, namely, that in many things the West alone possesses the practice, having arrived at it *a posteriori* without divining the theoretical considerations on which it rests, while India is in its literature fully possessed of the *a priori* case, but has wholly lost the practice which ought to follow this knowledge. The doctrine that the spiritual nature of man can only reach mature development if vivified by a spiritual impulse derived from personal contact with the *guru*, is as old as the traditions of Hinduism. It is, therefore, likely that Indians will readily recognise the value of the idea when once it is brought to their notice; and that its present neglect is chiefly the result of thoughtlessness and inattention. Every teacher with high ideals himself, which most teachers have, will readily accept it.

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and be inspired by the immense field of useful influence open to him which it reveals.

Nor has this sort of educational influence been unknown in the schools of modern India. Every where I have encountered traditions of great Englishmen who as teachers inspired and shaped the lives of many of the last generation. In Madras, Travancore, Mysore and Bombay the traditions are strong. Men speak with affection of these noble characters, and ascribe to them all they have become in life. But Englishmen of this calibre do not seem now to often come to the schools of India. For the most part those who fill, or rather who have succeeded to, their places, do not rise to the high ideals of their profession; and Indian teachers, who must be credited with some proneness for imitation, follow their example.

Before visiting the schools of this country I expected to find in them a Hindu character, a Hindu atmosphere, something besides the dark faces of the boys to remind me that I was in India. But in this I have been disappointed. They are all, Government, Mission and Hindu alike (with a very few distinguished exceptions), pervaded and characterized by an atmosphere which I can perhaps best suggest by terming it a mild dilution of the English classics—Shakespeare, Milton, Spencer, Scott, Dryden, Charles Lamb, Kingsley, and the other great English authors. One looks in vain for even a Hindu motto on the walls, for a tale from the Mahabharata or Ramayana in the books. One would think that the desire was to make Indians into Englishmen. One sees these poor boys spending a great part of their time in a desperate and, I should judge, bootless struggle to understand strange idioms and allusions, based on the social customs of a distant land of which they are as innocent as the unborn babe. Think of an Indian boy face to face, for instance, with Shelley's "Adonais"! How many even of your University Examiners could have passed their

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own examinations before they worked the subject up to prepare their papers? Not understanding the text, students are forced to memorize, and so education degenerates into mere memory training and cram.

All this would seem comic, were it not for the earnestness and solemnity of the anxious faces. But in fact it is in the highest degree tragic.

Gladstone once said, in one of his Midlothian speeches I believe: "I expect every Englishman to be an Englishman, every Scotchman to be a Scotchman, every Irishman to be an Irishman," and surely the principle be enunciated is a sound one. How can culture be imparted except in the line of one's own literature, institutions and civilizations?

In your system the boys, I find, usually take up English at an early age, between seven and ten. A few years or so later they cease to use the vernacular as the medium in which instruction is received. Thenceforth all the emphasis is thrown upon English. It is excellence in English that wins rewards and the approval of the teacher. In Madras, out of 1,600 students who went up for the intermediate examination last March only 33 appeared in Sanskrit or a vernacular!

I was told by a prominent citizen of Colombo that of the educated Tamils in that city 99 per cent could not read literary Tamil. I could hardly credit this, and inquired further. Some affirmed the statement, others put the proportion as low as 95 in the hundred, but none lower. Of course Colombo is not India, but the conditions are similar, and a like story has been told me all over those parts of India in which I have been. At a Hindu conference which I recently attended, all the proceedings were in the vernacular except the formal addresses at the opening. These were in English, gentlemen honoured by such conferences not usually having,

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I was told, such command of the vernacular as is required for formal papers.

What follows when the educated men of a people neglect their native tongue? It means to the man himself whose education is thus neglected, that he is cut off from the wealth of literature, the inspiring ideals, stored in that tongue as in a treasure-house, and which should be to him all his life a source of strength, of comfort in hardship, of guidance in difficulty—a loss which can be compensated by no foreign importation. And when his religion is embedded in that literature, as is the case with the religion of all the Hindu peoples of this country, it may very likely mean that the religion is lost with the language and character with the religion.

It seems to me—I would not say it if I saw any escape from it—that no one who has thought of these matters can contemplate the political crimes which have disgraced the recent years in India, and the great number of careless, irreligious men, young men especially, whom one meets and hears of in travelling through India, without feeling that he is face to face with the natural results of this sort of "education."

As to the masses of the people, the neglect of the vernacular means to them that they are cut off from their natural leaders, for the masses cannot learn a foreign language. They cannot go outside their mother tongue; and having none to guide them they must sink into ignorance and superstition.

A distinguished writer in one of the reviews recently well called attention to the fact that it was just this mistake which Rome made in govering her dependencies. She tried to Romanize them, to introduce into them exclusively Latin culture. She succeeded in filling her offices with clerks, and produced a superabundance of conceited Romanized fops; but she failed to develop and ally herself with character in

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the people. It followed that no solid bond was built between Rome and her dependencies, since there is nothing in man to tie to if character be wanting; and consequently the Empire was ready to fall asunder when the central grip was loosened.

But it will not do to press the analogy of the Roman Empire too far. The Roman dependencies had no vital, controlling religion, as has India. The importance of that fact cannot be overestimated. The vitality of the religion of India—I say religion advisedly, because in essentials there is practically but one indigenous religion in India—is a force of which one who understands only the West can form no conception. It is a force which when aroused will sweep all before it. It can be guided, developed, made a powerful ally; but it cannot be successfully opposed. No greater mistake could be made than to guage this force by that of religion in the West. Christianity is no longer an aggressive or a vital power. It has ceased to be so because its leaders long since lost touch with spiritual realities, and forgot the true meaning of its Scriptures. It is an empty shell, held in position by social conventions and diplomatic formalities.

The religion of India is otherwise. It has now, as it has always had in the past, its spiritually illumined sages. It is to-day as fresh and vigorous and sure of itself in essentials as it was many thousand years ago. The ancient culture of India will certainly revive, since it is founded upon this religion. The pressing question now is—who will revive it? Shall the people be helped and guided to that revival, or shall they be left to blindly and slowly come into their own? Will not wise statemanship seize this opportunity to win the respect, the love, the devotion of the Hindus?

It seems to me that this, not the compulsory education bill, important as that is, is the great present educational problem of India.

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NOTES.

THE SCHOOLS AND COLLEGES OF INDIA.

Our esteemed and beloved friend Mr. Myron H. Phelps, the veteran American educationist and thinker, has two letters on the Schools and College of India in the *Pioneer* of Nov. 1st and 2nd, which are reproduced elsewhere. On the 3rd instant that journal published a three column leader suggested by these letters, on the fair-minded and liberal tone of which we congratulate our contemporary.

The *Pioneer* expresses appreciation of the value of the impressions of an open-minded foreigner and its satisfaction that attention has been thus emphatically drawn to the prime importance of education in the vernacular—a view which is heartly endorsed.

While freely admitting, however, the urgent need of increasing the amount of attention given to the study of the vernacular in the regular scheme, the *Pioneer* confesses itself at a loss to know how this need can be met, especially in view of the increased attention also demanded in some quarters for English, the necessity for which it is likewise disposed to admit. One suggestion only is made,—that it might be possible for degrees to be given in vernacular subjects. This suggestion seems to us excellent so far as it goes; that is, the persent system could undoubtedly be improved by the introduction of the facilities which are suggested; but we cannot believe that the system would thus be rendered satisfactory. We are ourselves ardent advocates of the use of the vernacular as the medium of instruction, and we are of opinion that no considerable improvement of the present system for popular needs—as distinguished from the requirements of the government for fitting the incumbents of its own offices—is attainable without it. To introduce this use of the vernacular, to an extent at least which would be of substantial service would not, we think, be impracticable. That, however, is a large subject, the discussion of which we must reserve to some future occasion.

THE LATE SISTER NIVEDATTA.

We are sorry to have to record the death of sister Nivedatta (Miss Noble) a cultured and noble English lady who had adopted Vedism as her religion and India as her country. She worked for

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many years, silently and unostentatiously, for the uplift of Indian women and the revivification of ancient ideals of spirituality in her adopted country. She loved India passionately with the favour of a religious devotee and all the institutions belonging to the palmy days of Ind's glory were to her sacred and holy beyond description. It is said that hundreds of orthodox Hindus followed the bier to the cremation ground. This is another illustration of the fact that a religion which teaches that the basis of community of faith is not the identity of metaphysical beliefs and social ideals but the accident of birth is psychologically false. The orthodoxy—or rather hetrodoxy if the ancient Shastras are to be accepted as the foundation of belief—of our Sanatanist brethren notwithstanding, they reverently followed the bier and religiously participated in the cremation ceremony of one who, according to the teachings of the apocryphal accretions—the Puranas—which the majority of the Hindus regard as their scriptures, was but an untouchable *mallechha*.

The late sister Nivedatta was a woman with a large soul. "X. Y. Z" contributes notes under the heading of "Recollections of Sister Nivedatta" to the current number of the "*Modern Review*". A perusal of the "Recollections" throws a flood of light on many aspects of the illustrious deceased's public activity and on many of her points of view. Although she was never brought indirect contact with the Arya Samaj and never visited the Gurukula it seems that she was in intellectual sympathy with our work. We are quoting from the article published in the "*Modern Review*".

> "She said:—Education! ay; that is the problem of India. How to give true education, national education; how to make you full men, *true sons of Bharatvarsha, and not poor copies of Europe?* Your education should be an education of the heart and of the spirit, as much as of the brain; *it should form a living connection between yourselves and your past as well as the modern world*". The italics are ours.

It seems as if the foundation of many Gurukulas all over Aryavarta was the one dream of her life. Many people think that sister Nivedatta was an "orthodox" Hindu in the usual acceptation of the term. Nothing can be farther from the truth. On one occasion she is reported to have said in a public speech.

"These are the means of improving your country and raising your nation. When we ask you to carry them out,

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you shrink in fear and say, if we do so, others will not dine with us; they will not marry our sons and daughters". I answer—"These men whom you fear are the enemies of human Progress; you know them to be ignorant mean, and unpatriotic. Therefore consider it a shame and not an honour to dine with them. Consider your blood defiled if it mingles with theirs".

The loss of sister Nivedatta is a national loss and the sensible portion of the nation is in mourning.

MISS MARIE CORELLI'S LATEST WORK.

The long expected novel "The Life Everlasting" by Miss Marie Corelli is out. It is not a mere romance. It is an exposition of a philosophical and metaphysical system of faith. Miss Corelli says in the Prologue that the narrative is neither 'incidental' nor 'sensational' nor anything which should pertain to the modern 'romance' or 'novel' and has been written because the writing of it enforced itself upon her with an insistence that would take no denial.

It is an interesting sign of the times that not only some of the leading speculative thinkers and scientists believe in the Vedic doctrine of metemsychosis but even the most popular and widely—read writer of "novels with a purpose" in the English—speaking world shares this belief. Says the authoress in the Prologue.

> "And by this Divine Law and system we have to learn that the so-called 'dead' are *not* dead—*they have merely been removed to fresh life and new spheres of action, under which circumstances they cannot possibly hold communication with us in any way unless they again assume the human form and human existence. In this* case (which very frequently happens) it takes not only time for us to know them, but it also demands a certain instinctive receptiveness on our part, or willingness to recognise them.....It is because I have been practically convinced of this truth, and because I have learnt that *life is not and never can be death, but only constant change and reinvestment of spirit into Form,* that I have presumed so far to allude to my faith and experience."
>
> The Italics are ours.

In the work under notice Miss Corelli makes some statements which will startle many and shock beyond

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measure all who believe in the Theory of Eternally Progressive Evolution of Science and Philosophy. For instance she says :—

"And so it has happened that many of the greatest discoveries of science, *though fully known and realised in the past by the initiated few, were never disclosed to the many* until recent years, when "wireless telegraphy" and "light rays" are accepted facts, though these very facts were familiar to the Egyptian priests and to that particular sect known as the "Hermetic Brethren," many of whom used the violet ray, for chemical and other purposes ages before the coming of Christ."

If this be true then these facts must also have been known to the Indian rishis, the preceptors of the ancient Egyptians. We do not know what evidence Miss Corelli has in support of her view but this much we can say without the least fear of contradiction that the view is not *per se* absurd. The Theory of Progressive Evolution cannot survive researches in ancient history. It can be demonstrated by unimpeachable evidence based on texts from ancient Sanskrit works, that gun powder was known in ancient India at least 5,000 year back, that airships were in common use in the period of the Ramayana, and that during the Epic period ships propelled by machinery were in common use and so were engines for blowing up rocks. The view that the ancients had anticipated some of the highest reaches of modern speculative thought is also held by some "Oriental Scholars" of note and some profound thinkers of Europe.

Sir Monier Williams declares.

"Indeed, if I am to be allowed the anachronism, the Hindus were Spinozites more than 2000 years before the Spinozox, and Darwinians many centuries before Darwin, and evolutionists many centuries before the doctrine of evolution had been accepted by the scientists of our time, and before any word like "evolution" existed in any language of the world."

Victor Cousin, the eminent French philosopher, writes:—

"When we read the poetical and philosophical monuments of the East,—above all, those of India, which are beginning to spread in Europe we discover there many a

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truth—and truths so profound-and *which make such a contrast with the meanness of the results at which the European genius has sometimes stopped, that we are constrained to bend the knee before the Philosophy of the East, and to see in the cradle of the human race, the native land of the highest philosophy.*"

Professor E. W. Hopkins one of the greatest living orientalists says :—

"Both Thales and Parmenides were, indeed, anticipated by Hindu sages, and the Eleatic school seems to be a reflection of the Upanishads. The doctrines of Anaxmander and Heraclitus were, perhaps, not known first in Greece.

Fredric Schlegel writes :—

"Even the loftiest philosophy of the Europeans, the idealism of reason, as it is set forth by the Greek philosophers, appears in comparison with the abundant light and vigours of oriental realism, like a feeble Promethean spark in the full flood of heavenly glory of the noonday sun, faltering and feeble and ever ready to be extinguished"

THE WAR BETWEEN ITALY AND TURKEY.

The act of brigandage committed by Italy in Tripoli continues to excite keen interest in the civilized world. This war has brought out some of the worst features of what is called "progress" and all bunkum and vapoury talk about the "ethical" foundations of "civilization" has been laid bare in its naked deformity. Reports of the indiscriminate slaughter of men, women, and children have been received. They have shocked none but a section of the population called "cranks" "radicals" and "humanitarian faddists" by some typical exponents of "enlightened opinion." Italy demands that she must be permitted to do her work of brigandage and usurpation under the pretext of the right of participating in the work of civilzing Africa unmolested presumably because Turkey is "weak". If this is not barbarism we wonder what the term means. Why does not Italy seek to civilize some portions of Russia? Simply because Russian guns can belch forth sulphurous smoke much more effectively than can the Italian guns and the claws of the Bear are sharp enough in all conscience. Might is right and civilization, according to the ethics of Italy, is the right of stronger nations to usurp the territory of weaker nations. The plea of civilizing is so transparent a shibboleth that

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it cannot stand a moment's examination in the light of facts. Is Italy herself civilized with 50 p. c. of her population illiterate and discontent reigning supreme in Italian Society. It is said that the country is honey—combed with secret societies.

It is clear, then, that the plea of civilizing is a mere pretext. The Turko—Italian war has once more emphasised the truth that in this materialistic age when organised selfishness dominates the destinies of nations, science can become the handmaiden of brutal force and scientific discoveries curses and not blessings. Italy has employed the latest "discovery" of science—the aeroplane—for throwing bombs into the Turkish camp. Much delight is expressed that considerable consternation and panic were caused in the ranks of the enemy by these bolts from the blue. Where is the Hague Conference? What has become of these humane laws of which the advocates of modern civilization boast so much. How can the rights of non-combatants-nurses, doctors, Sisters of Mercy and members of the Red Cross Society—be respected if the throwing of bombs from the sky is to be permitted. Are gentle Florence Nightingales to be exposed in the name of civilization and progress not only to the hardships of camp life but also to the risk of being blown up into fragments and smithereens by the bomb. We learn that invisible airships are being constructed from which explosives may be dropped at no very great height without any chance of retaliation! Alas for civilization and the progress of the humanitarian sentiment.

COMPULSORY EDUCATION IN ANCIENT INDIA.

It is an awful pity that Muslim gentlemen of culture and enlightenment should make reckless statements about the creed and polity of the ancient Aryas about which they know next to nothing. Perhaps absolute ignorance confers upon one the right to dogmatise. Says Mr Saiyad Ali Bahadur Bilgrami in an article on "The Elementary Education League" published in the *Muslim Review* for September 1911:—"In the history of India there never has been a time when parents were forced to send their sons and daughters to schools." Now this is absolutely groundless.

Says Manu, the ancient Law Giver:—

> The Brahman should be led up to the teacher and invested formally with the sacred thread in the eighth year, the Kshattrya in the eleventh, and the Vaisya in the twelfth. But the (initiation) of a Brahman who desires proficiency in sacred

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learning should take place in the fifth (year after conception)., (that) of a Kshatrya who wishes to become powerful in the sixth, (and that) of a Vaisya who longs (success in his) business in the eighth. (The time for the) Savitri (the introspective consciousness and the power of higher reason) of a Brahman does not pass until the completion of the sixteenth year, of a Kshatrya until the completion of the twenty second, and of a Vaisya until the completion of the twenty fourth. After these (periods men of) these three classes, who have not received the sacrament at the proper time, become Vratyas (outcasts), excluded from the Savitri (initiation) and despised by the Aryas. With such men, if they have not been purified according to the rule, let no Brahman ever, even in times of distress, form a connexion either through the Veda or by marriage " (Manu, II. 36—40).

So we see that in ancient India education was compulsory and the penalty inflicted was much more effective than fine or imprisonment. Humanity knows of no more terrific punishment than social ostracism and outlawry. Who would envy the mental tortures of a man despised and shunned by his compatriots and refused the ministrations of his church and this was the doom of him who remained unlettered in ancient India and yet we are told that education was never compulsory in this hoary land. The result of such excellent social legislation was that in ancient times kings like Ashvapati Kaikeya could proudly boast.

न मे स्तेनो जनपदे न कदर्यो न मद्यो नानाहिताग्नि र्ना विद्वान् न स्वैरी स्वैरिणी ।

"Their is no thief in my dominions, no coward, no drunkard, none who does not feed the Yajna fire, *none who is not literate,* no adulterer or adultress".

How many modern sovereigns can indulge in this boast? Again it is wrong to say, as the writer does, that the Gita and the Code of Manu "shut for ever the door of knowledge against the Sudras." In the first place in very ancient times there was no Sudra caste. Persons deficient in mental capacity or those who were unable to avail themselves of opportunities for acquiring knowledge were called Sudras. In the Shanti Parva of the Mahabharata we read.

"There is in fact no distinction between the different castes. The world at first consisted of Brahmans. Crea-

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ted equal by God, *men have, on account of their acts, been divided into various classes.*"

Again in the next chapter we read

"He who takes every sort of food, who is engaged in doing every sort of work, who is impure in behaviour, *who does not study the Vedas*, and whose conduct is unrighteous is said to be a Sudra".

If these marks are not seen in a Sudra, and if they are not seen in a Brahman, *then such a Sudra is no Sudra, and such a Brahman is no Brahman*".

Again in the Van Parva CLXXX we read.

"Nor *birth*, nor sacraments, not study nor ancestry, can decide whether a person is twiceborn. Character and conduct only can decide".

Bhagwan Manu's laws, are, in no way, opposed to these ancient teachings. Says the sage:—

"The pure, the upward striving, the gentle speaking, the free from pride, who live with and like the Brahmans and the twice born classes continually—even such Sudras attain these higher classes" (IX 335.)

The Gita says:—

ब्रह्मजणियविशां शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि स्वभावः प्रभवैर्गुणैः ॥

"Of Brahmans, Kshattriyas, Vaishyas and Sudras, O Parantapa, the duties have been distributed, according to qualities due to temperament".

May we hope that this note will serve as an eye-opener to Mohammaden writers and that unless they acquire the neccessary intellectual equipment they will not hazard opinions about the teachings of the Vedic Religion.

AN ACT OF WANTON ROWDYISM.

We have read with pain the letter of our Governor Mahatma Munshi Ram which has appeared the *Tribune* of Lahore. It appears that on his way to Amritsar where he had gone for the hydrocele operation, the venerable leader of the Arya Samaj was struck a violent slap by a European passenger without the least provocation. When the Mahatmaji got out of the carriage, the culprit and his companions began to speak to him in an impudent and mocking tone. No wonder that good feeling between European Indians is not completely restored in spite of the efforts of

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our descoverdly popular Viceroy Lord Hardinge and His Excellency's worthy Lieutenants. Rowdyism of this sort does more to create prejudice among the ignorant and the unthinking against the ruling nation than a dozen indiscreet and foolish speeches which the good sense of the Indian community always appraises at their proper worth. A wave of indignation has passed over the entire Arya Samajic world, Mahatma Munshi Ram is regarded with feelings of reverence by Hindus all over India no matter what their religious persuation may be. We have every hope that the Government will ferret out the person who has thus proved a traitor to his great nation and his sacred trust and punish him suitably so that a recurrence of such disreputable and disgraceful incidents may be rendered impossible.

THE DUTIES OF BRAHMANS AND THE PURANAS.

We give the following extracts from the "Garud Purans"—a work regarded holy by the orthodox—for the benefit of some of the so called Brahmans who think that mere birth confers upon them the right to enter Heaven.

गायत्रीं न स्मरेद्यस्तु यो न सन्ध्यामुपासते ।
अन्तर्दुष्टो बहिः साधुः सभवेद्ब्राह्मणे बकः ॥
पात्रे विद्यामदत्त्वा बबलीवर्दो भवेद्विजः ।
गुरुसेवा मकर्त्ता च शिष्यः स्याद्गोखरः पशुः ॥

गरुड़पुराणम्

The Brahmin who does not recite the Gayatri, who does not meditate at twilight, who is inwardly wicked while outwardly pious becomes a crane. *The twice born who does not impart learning to the deserving becomes a bull,* the pupil who does not serve his teacher becomes an animal—an ass or a cow.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:— The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its member..... ....There is no political alchemy by which you can get golden conduct out of leaden instinct.—*Herbert Spencer.*

The Dussahra Celebrations in the Gurukula.

The Vijaya Dashmi festival was celebrated with great enthusiasm this year on the 13th, 14th, 15th and 16th of Ashwin. The programme was prepared some four or five days before. It was printed and on the occasion of the performance, was distributed among the Adhyapaks, Brahmcharis and the visitors. It was varied and interesting. It consisted of Cricket, Hockey, Foot Ball, Kabbadi Wrestling, Tug of War, races, and the Lanka Vijaya. This year, a new feature was introduced, which created a keen interest among the competitors. Prizes were announced for the winners. For the perusal of the readers, the names of the winning Brahmcharis in the principal games are given below:—

I. CRICKET.

1st Team.

(*a*) (Batting).

1. Br. Yajneshwara (IX Class), one silver medal.
2. Br. Yash Pal (VIII Class), books.

(*b*) (Bowling).

1. Br. Dharm Pal (X Class), one silver medal.
2. Br. Brahm Datta (XII Class), one Silver Medal.

2nd Team.

(*a*) Batting.

1. Br. Vasdeva (VIII Class)
2. Br. Jaya Deva (XI Class)

(*b*) Bowling.

1. Br. Vasdeva (VIII Class)
2. Br. Jaya Deva (XI Class)

} Br. Vasdeva, one watch, Br. Jaya Deva books.

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II. KABBADI.

1st Team.

1. Br. Satya Priya (IX Class) one Silver Medal.
2. Br. Parn Deva (X Class) books.

2nd Team.

1. Br. Soma Deva (VII Class), Books.
2. Br. Dharm Chand (VII Class) } Self-inking pen.
3. Br. Ishwara Datta (VII Class) }

III. WRESTLING.

1. Br. Brahm Datta (XII Class), one Silver Medal.
2. Br. Vasdeva (VII Class), Drawing Box and Drawing Books.
3. Br. Rave Datta (VII Class) Books.
4. Br. Chlo ghan (VI Class) one Time Piece.

IV. ONE MILE RACE.

1. Br. Satya Priya (IX Class) Silver Medal.
2. Br. Shashi Bhushna (IX Class) Books.

V. HALF A MILE RACE.

1. Br. Jyoti Prakash (VI Class) Books.
2. Br. Chura Mani (Class) Books.

VI.—LONG-JUMPING.

1. Br. Jagat Priya (X Class) one Silver Medal.
2. Br. Yash Pal (VII Class), Books.

VII.—HIGH JUMPING.

1. Br. Pran Nath (X Class), Books.
2. Br. Satya Praya (IX Class), Books.

VIII.—PUTTING THE SHOT.

1. Br. Jagat Priya (X Class) Books.
2. Br. Brahma Nand (XII Class) Books.

There was no prize for the foot Ball and the Hockey teams-But Br. Jagat Priya, who was the best player, got Rs. 10, from one of the Adhyapaks of the Gurukula for the admirable skill shown by him in playing these games.

The most interesting item of this year's programme was The Lanka Vijaya (the Conquest of Lanka). The Brahmcharis were trying hard for the last two years to achieve success in this novel game of their own device. But for one reason or the other, their labour bore no fruit.

This year it was a complete and unqualified success.

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On the day of Vijaya Dashmi proper in the afternoon a big Havan was performed in which the Brahmcharis of the Kula and their teachers took part. At 6 P. M. in the evening a meeting was arranged under a big Shamiana. The teachers and their pupils met together to commemorate the holy deeds, of those ideal characters, immortalized by Rishi Valmiki, in his immortal work the Ramayana. The Acharya of the Gurukula was in the chair. Brahmchari Brahma Datta, Swami Bhaskara Nand and Professor Tulsi Ram M. A. made short speeches, in which they described the chief character of the heroes of the Ramayana. Then Brahmchari Harish Chandra, describing the true Aryan character of Rama, Lakhshman and Bharat, reminded his fellow Brahmcharis of the ideal brotherly love and devotion of the ideal brothers, so beautifully described by the immortal pen of Rishi Balkmiki in the Ramayana and exhorted the Brahmcharis of the Kula to live up to that ideal. In the end, the Acharya addressing the audience said that almost all the noble qualities of Rama's character had that day been sufficiently dwelt upon by his predecessors, but in his opinion one quality and the supereme one, had been left untouched. In the known history of ancient India, Rama was the first Aryan king who translated the Vedic principles of life into action and for this reason he deserved to be revered along with those ancient Rishi of yore who explained the Vedic principles in the beginning of creation for the guidance of humanity at large. After this the meeting dispersed.

The Department of Agriculture.

During the last term there were 23 students in the class, which was held as usual every evening from 4-45 to 5-30 P. M. The work of the class was confined to kitchen—gardening and the field operations connected with it. Khira and Mungphali were the chief crops sown by the Brahmcharis who succeeded to raise a splendid crop of Khiras but failed to tend Mungphalis upto the end, because of the approach of summer vacations.

Since no practical training can be sound unless it is based on an intelligent understanding of the theory underlying it, there was a lecture on Agricultural Botany held once a week. The subjects discussed in the class were those covered by the first part of Banaspati Shastra by Professor M. C. Sinha. With a view to give an idea of the kind of instruction imparted, we print below the following question

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papers, written and oral, which were set on the occasion of the termal examination.

I. (*a*) What are the chief divisions of Botany.

(*b*) How will you differentiate between animate and inanimate substances.

(*c*) Mention the prominent parts of a seed.

II. (*a*) How many kinds of buds are there. Describe each.

(*b*) When a Dhak tree is cut down, why do fresh banches come out from the cut end?

III. (*a*) How are plants divided according to age and according to form.

(*b*) Define मूलनी शाखा, स्मूलनी शाखा, लघूमूलनी शाखा, and अधोमूलनी शाखा, and also give their English equivalents.

(*c*) How many kinds of subterranean stems are there? Describe each.

IV. (*a*) Mention the different ways, in whi.h the plants climb.

(*b*) How will you differentiate between a root and a stem?

(*c*) Name the various kinds of roots.

V. Define the following:—Deciduous, Scale leaf, Bractleaf, Involucre, Cupule, Floral leaf, Lamina, Petiolate, Sessiel, Leafbase, Stipules, Venation, Pinnate, Digitate,

VI. What is a Phyllotaxis, also name the kinds.

ORAL.

I. Show two plants representing:—Cryptogams and Phanerogams respectively.

(*b*) Show a plant which grows from bulbs,

(*c*) And also the ascending and descending axis of a plant.

(*c*) Show the hair structure of some plant, and also the secondry, tertiary and adventitious roots of a plant.

I. (*a*) Show adventitious and axillary buds, nodes and internodes, herbs, bushes and trees.

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(*b*) Show a runner, a stolon, offset and a also show practically the difference between roots and subterranean stems.

(*c*) Give an example of a tunicated bulb and a host with its parasite.

III. (*a*) Show Ascending, Prostrate, Ceeping, Climbing stems and also Hook, Stem and Tendril climbers.

(*b*) Show a cladode, tap root and fibrous roots.

IV. (*a*) Point out the line of insertion in a given twig.

(*b*) Bring a foliage leaf, a bract, a blade, a petiole, and a stipule and a vagina leaf base.

V. (*a*) Show some parallel veined and reticulate veined, unicostate and multicostate, pinnate veined and palmate veined leaves.

(*b*) Show, alternate, opposite and whorled arrangement of leaves.

(*c*) Show a tristichous leaf.

VI. (*a*) Bring simple and compound leaves.

(*b*) Show all the 25 kinds of simple leaves.

(*c*) How many kinds of leaves are there from the marginal stand point and show them.

(*d*) Show the differences in leaf due to the form of Apex and name each kind.

Since there are many people who question the possibility of teaching science in Arya Bhasha, it may not be out of place if for the satisfaction of such people, we may mention here that the medium used in the Botany class was Bhasha throughout and we have more than one student who can easily answer the above mentioned questions without any reference to English works.

In the Botany class we have students who belong to classes as low as VI and VII, hardly knowing any English, and yet it is a VIIth Class student aged 14 years, who has obtained 85 pc. of marks in the last examination.

It looks like a triumph for the advocates of the Mother tongue! Does it not? Right here we may add that such results have been achieved under conditions rather trying; for the period set apart for Botany is the general period for games, which can neither attract such students as would join the

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games as well as agriculture, nor induce those who do, to regard the subject of Botany as a serious study. However from the results obtained already one feels bold to say that the Gurukula can produce students who would know as much Botany as any body else without knowing English at all, and were Botany recognised as a course of study on a par with other subjects, we could certainly show by the end of the next year that our students can classify plants as experts, without knowing English and without even having the advantage of a big Botanical Laboratory.

The Dewali Festival in the Gurukula.

The festival of Dewali was observed with great ceremony and pomp as usual. The boys played special matches in anticipation of Dewali, so that from Dusehra to Dewali there were quite a number of matches played, for instance Foot Ball, Cricket and Kabbadi etc. But the 5th of Kartik was a day worth seeing in the Gurukula. The day began with the performance of Havan and as soon as the morning work was over the students busied themselves with making crackers and paper lanterns, ghubaras and fireworks of all kinds. In the evening a great yajana was performed at which all the Brahmacharis, teachers and professors were present.

Then followed a meeting under the Chairmanship of Mahatma Munshiram, the Governor of Gurukula. The proceedings opened with a song composed and sung by Brahmchari Brahmdutta.

Brahmchari Indra and Professor Balkrishna were the chief speakers of the evening. Brahmchari Indra delivered a most impressive speech. In his own characteristic style he said that the reason why Dasahra and Dewali were considered great festival days was that on the former day their great hero Rama achieved a memorable victory over Ravan in Ceylon, and on the latter day he was enthroned in Ayodhya among the cheers and acclamations of the citizens who observed that night as a great festival. For these reasons the Hindus regarded these two days sacred to the memory of their worthy ancestors. But to him as an Arya the Dewali day was important because from that day commenced the new era which was brought about by the endeavours of Swami Dyanand Saraswati, and it was on that very night that the great soul departed from our midst.

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But no benefit could accrue to us, he said, unless we could take some lessons from these festivals of Dasahra and Dewali for the guidance of our daily lives. He said that to him Dasahra appeared as the representative of the idea that on that day Dharama had achieved a signal victory over Pap and as such it was only right that men should rejoice and feel satisfied that after all there was an end to every wrong and every form of oppression, even though it was supported by all the might of a powerful Ravana. Continuing, he said that similarly it was only right to observe Dewali for on that day right and justice had their reward, Rama was enthroned and from that very day setting aside all idea of war and destruction, the great hero began to build up the prosperity and contentment of his people.

Hence he said that to his mind Dasahra signified Destruction and Dewali construction. For the welfare of the world both were necessary. It was absolutely essential that injustice, adharm, tyranny, unrighteousness, deceit and falsehood be destroyed, and error be opposed, but this was only one side of human activity, which was represented by Dasahra. But Dasahra was incomplete unless it was followed by Dewali, which represented construction building up of Dharma, and the replacing of vice, and corruption by truth, righteousness, freedom, and virtue.

Applying the idea to the Arya Samaj, he said, that the Samaj had had enough of Dasahra, there was a time when it was quite necessary for the Samaj to do the work of destruction, but that time was over and now it was time that they should replace it by Dewali and should construct something to take the place of what had been destroyed.

Professor Balkrishna in his speech laid stress on the necessity of preaching the Vedic Dharma and exhorted his audience to do their best to advance the cause of the Arya Samaj. He said he was aware of the great difficulties in the way of missionary work but reminded the audience of the spirit of hope and courage displayed by Swamiji on the occasion of his intended visit to Jodhpore when he was warned that his life would be in dangar, but Swamiji nobly answered that he cared not if for the sake of Dharam even his body was cut to pieces. He said that being the disciples of Swamiji it was their duty to make sacrifices and continue the work begun by

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him. He said that just as the wick of the lamp burnt itself out but enabled others to see, so should they be ready to sacrifice all for others.

The last but not the least in importance and effect was the speech delivered by Mahatma Munshiram. He began by saying that he did not think himself worthy of advising others, and hence he would chiefly address a few words to Brahmcharis alone, since he had a right to speak to them and advise them. He said that when sacrifice was demanded of them it was not meant that they should end their lives in the heat of the moment or die for some unworthy object, for it was easier, he said, to lose life then to lead it nobly. And hence by sacrifice it was meant that their whole life should be so regulated that it would admit of self sacrifice in life, in other words they should follow the example of Swamiji who had made every kind of self-sacrifice and and yet preferred life to death. He said that one of the great features of Swamiji's life was his fearlessness and quoting from his own experience he said that in a lecture at Bareilly he boldly declared in the presence of hundreds that his body was of secondary importance to him and the thing that weighed most with him was his soul which could not be destroyed by any human means. If some one could assure him that his soul could be imprisoned or burnt then alone he would consider whether he should abstain from suppressing the truth. Such was the fearlessness of Swamiji—a quality which was always a necessary concomitant of belief in God. He again referred to the immovable faith of Swamiji in God. It was this faith which was productive of the remarkable calmness and sereneness in Swamiji on the occasion of his death. The death scene of the Rishi transformed Pandit Gurudatta from an unbeliever into a believer in God on the spot. It was this trust, he said, which was needed most among the Brahmcharis, and added that whenever doubts and difficulties should arise in their minds they should not lose trust in God and confidence in themselves

Addressing the Brahmcharis he said " You have great powers and potentialities of which you are not aware. You are capable of doing immense work and therefore let no diffidence and doubts distract your minds. All you need at present is some one to remind you of your capabilities because it often happens that men not aware of their own powers lie idle, whereas those

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into whose ears the note of their worth is repeatedly dinned become conspicuous workers and great men. It was so with Hanuman who was inactive and indifferent to begin with but who when informed of his powers and capabilities by the old mantri Jamwant accomplished marvellous deeds and became a worshipful hero. I too like Jamwant remind you of your capacities and powers to advance the cause of Truth.

He concluded by advising the Brahmcharies to keep Swamiji as an ideal before them and whenever swayed by doubts, weaknesses, and cowardice to look upon their ideal and borrow courage and confidence from that great personality which was like a beacon light would never fail them.

After the close of the meeting there was a big Sahbhoj to which were invited all the gentlemen present in the meeting. The sight of so many people of different castes dining together was in itself significant but what gave it a special interest was the presence of our friend Mr. Myron Phelps, who was treated as a guest of honor and occupied the very next seat to the left side of Mahatma Munshi Ramji. This liberal attitude of the Arya Samaj and the Gurukula could not have failed to impress the visitors present and the worthy American educationist must have noted the work done by the Samaj in the direction of removing the evils of caste.

On the day following Dewali an extraordinary meeting af the Sahitya Parishad was held in which essays referring to the different aspects of Swamiji's work were read. The language used was satisfactory throughout and it was really a great pleasure to see and hear personally that it was once more possible in India to produce boys who could handle Hindi so well and beautifully. It is no exaggeration to say that even a dead pessimist if present on that day, would have anknowledged that Hindi once more appeared to be the living languge of India. The possibility of expressing most subtle thoughts, most complex meanings and most up to date technicalities in a language which has been regarded even by the would be Hindu University to be at best only deficient and incomplete, could not be denied by these present in that Parishad. We can not help remarking —though we beg to apologise for the digression—that on our own mind the impression produced on hearing the speeches that day was deep and that the uppermost thought in our mind was that if the Gurukula had done nothing more—this one service alone

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which it had done to Hindi was sufficient to justify all the expenses incurred so far and certainly the labors of Mahatma Munshi Ram, were not spent in vain if India could get such fine Hindi scholars as were trained in the Gurukula.

Since the essays have all been printed since, we do not think it necessary to give any extracts but will confine ourselves to remarking that both for substance and language the essays of Brahmcharis Indra, Harischandra, Brahmdutta and Buddha may be read with advantage by any one.

Thus ended the Dewali in the Gurukula.

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